EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME IX. [NEW SERIES.] UTICA, N. Y., FRIDAY, DECEMBER 28, 1838. NUMBER 52.

For the Magazine and Advocate

EFFECTS OF TRUE AND FALSE HOPE.

That the children of men are influenced either by true or false hope, is clearly demonstrated by every day's experience and observation; and just in proportion as they enjoy the fruit of a true or false hope, they are happy or miserable. True hope is always productive of peace and happiness, while a false hope is a continued source of misery and unhappiness.

These premises we hold to be incontrovertible. They reach all classes and conditions in life; and not until the stream can rise higher than its fountain, or the cause produce a counter effect, can they be proved false.

In the attainment of any object, hope of success is the grand stimulus, the mainspring of human effort; it matters not whether it be from motives that will propagate virtue and morality, or vice and wickedness. Hence the importance of having our hopes based upon correct principles, and our understandings enlightened, that we may discriminate between right and wrong, good and evil.

"'Tis education forms the common mind—
Just as the twig is bent, the tree's inclined."

Go with me, kind reader, to the gloomy walls of yonder prison, and there behold thy brother manacled with iron hand-cuffs and rattling chains; whose hopes and prospects were once fair; who shared the aid of kindred and friends, and the protection of a kind father, an affectionate and fond mother; who was encircled in the society and unsophisticated love of brothers and sisters, and whose heart beat high with honorable, noble, and useful expectations. But, alas! in an unguarded moment, (having been taught the pleasures of sin,) he yielded to the seductive blandishments of the serpent, and became the dupe of a false hope; and with blighted prospects, withered affections, and blasted hopes, is now doomed to dwindle out a life of misery and disgrace, verifying the truth of holy writ, which declares, that "the way of the transgressor is hard, and there is no peace to the wicked."

Go, again, to a lunatic asylum, to a very babel of human misery, and there see the laws of nature changed from their primitive and original beauty. Those voices that were once heard in the temple and the sanctuary, with the gathered host, tuning the sweet melody of thanksgiving and praise to God and the Lamb, and breaking the bread of life to the spiritual and eternal wants of the children of men, are now heard in the ravings of madness, and the incoherent mutterings of blasphemy and imprecations of the Most High. Do you ask why these things are so? Turn to the history of midnight rant, and the teachings of protracted meetings, and there you will learn that they were inducted into the principles of a false hope, and made to believe that God was their incensed enemy; that they must be willing to be damned for the glory of their Creator; and if they sinned away the day of grace, there was no pardon in this world, or that which is to come.

Again, we see the husband and father, whose countenance once beamed with the smile of conjugal and parental affection—whose presence gave joy and gladness to the domestic circle—whose store-house was filled with plenty—whose house was none other than the abode of peace and happiness—whose "meat and drink" was to do the will of his heavenly Parent, in the practical duties of religion, in providing for those of his own household, comforting the sick, the widow, and fatherless, in their afflictions, and in keeping himself unspotted from the contaminating influence of vice and dissipation.

But the scene is soon changed. Flattered by the delusions of a "false hope," he partakes of the intoxicating bowl—glass after glass is quaffed by the unthinking man, little heeding the danger he is subjecting himself to. Days, weeks, months, and years, pass away without apparent injury. But time has moved in its onward course. Nature, true to its laws, has finally confirmed the habit, and stamped the seal of a drunkard in his now bloated countenance, palsied limbs, sunken eyes, and visage pale, and he has at last become the very sot he once so much despised! His house becomes the abode of poverty, wretchedness, and rags; peace and tranquillity no longer surround the parental board; his heart becomes callous to the refined and nobler sensibilities of human nature; he listens unmoved to the pitiless cries and sufferings of his now helpless children, and turns a deaf ear to the prudent admonition and kind entreaties of his disconsolate and broken hearted companion, whom he is bound to love, cherish, and protect, and who, bending beneath the bitter weight of grief, watches with patience the midnight taper, in anxious expectation of the return of her abandoned husband, that she may once more enjoy the momentary satisfaction of knowing that, for a few more hours, he is comparatively safe within the protecting walls of his charged and abused home. The first faint glimmerings of day are seen in the East, and now the tottering step of the self-ruined man is heard at the door. No word of reproach escapes her lips—nay, he is greeted with a smile; and, oh! if that heart were not changed to adamant, he would feel that smile. But no, the "Rubicon is passed!"—he has leaned upon a broken staff—a false hope! To return to what he once was, is improbable. The die is cast, and he plunges into the lethean charm of the inebriating cup! A few more days, and he falls the victim of his own folly, and fills a drunkard's grave! Oh! what human power of calculation can compute the consequent evils of a false hope! In its slow but certain effects, it poisons the healthful streams of earthly happiness, paralyzes the mental and moral powers of the mind, degrades and debases the refined and better feelings of man, changes the voice of friendship to "discord wild," and turns the heart of affection to hatred, cruelty, and revenge.

Such are some of the legitimate and inevitable fruits of a false hope. Let us now turn our attention to the true foundation of hope, which God hath laid in Zion. "Behold, I lay Zion for a foundation, a stone, a precious corner-stone, a sure foundation, and he that believeth, shall not be ashamed." Here, then, we find the foundation of true hope. It is based upon the immutable and unalterable promises of Jehovah, and made known to us through the Gospel of Jesus Christ; and "he that hath this hope, purifieth himself," carrying within, a fixed and undeviating principle of virtue. He subdues the baser passions of the human heart, and the power of temptation falls harmless at his feet.

Again: St. Paul says, "Faith is the substance of things hoped for, the evidence of things not seen." Taking for granted, that the apostle's reasoning is correct, no one is warranted in hoping for the truth of the doctrine of endless misery, even though he hope for it for himself; for such a hope would be in direct opposition to the nature and character of Deity, and at war with the better principles of man's moral nature. And on the other hand, to hope for happiness and eternal life, to the exclusion of others; to be ambitious only of individual advantage, and labor to secure an interest in Heaven, as a refuge from the penalties and threatenings of a supposed angry and vindictive Judge—betrays a sordid selfishness, which is uncongenial with the true spirit and principles of the Gospel, and alike opposed to the revealed will of God.

True hope is like an anchor to the soul, both sure and steadfast. It never makes its possessor sad and melancholy; it pleads no extenuating excuse for the votaries of vice and iniquity; it is no advocate for the pleasures of sin, or for the doctrine that the way of the transgressor is easy. It whispers not that stolen waters are sweet, or that bread eaten in secret is pleasant. It teaches not that our heavenly Parent is a cruel and vindictive Being, who hates the children of his creation with a malicious and infinite hatred, and who will, if they do not repent, obtain a hope, and get religion in this life, doom their precious and immortal souls to ceaseless burnings,

"Amid distracting tortures, racks, and chains,
Incessant groanings, and eternal pains."

No—these are the fruits of a false hope, and have no claim to a well-grounded hope in God. True hope is founded upon the goodness of God. It is as high as the heavens, deep as the earth, and lasting as eternity. It reaches to earth's remotest bounds, embracing in its fulness every son and daughter of the Adamic family, even the lone wigwam of the

"Poor Indian, whose untutored mind
Sees God in clouds, and hears him in the wind"—

And who, with a pure heart and sincere devotion, worships the Great Spirit, and hopes for a humble haven of rest, where

"No fiends torment, no Christians thirst for gold."

The individual whose hopes are thus expanded by the power of universal love and goodness, can look forward to the eternal world with an eye of faith that illuminates the darkness of futurity, and penetrates the clouds which obscure his mental horizon, and, in view of a ransomed universe, freed from the power of sin and death, rejoice with joy unspeakable and full of glory.

"Should seven-fold storms of thunder roll,
And shake the earth from pole to pole;
No thunder-bolt shall daunt his face,
For Jesus is his hiding-place."

In every relation of life, whether in sickness or health, prosperity or adversity, living or dying, hope points to Jesus, the author and finisher of our faith, "lights up a smile in the aspect of wo," and gives its possessor a foretaste of that happy period when this mortal shall put on immortality. Over the bed of pain, disease, and death, it affords a balm for the distressed, a cordial for our fears, and pours the oil and wine of consolation into the afflicted bosom of suffering humanity. Over every evil thought and word, it exercises the most wholesome influence in leading us to do unto others as we would they should do unto us; making love the governing principle of our lives, it causes us to forgive our enemies, to overcome evil with good, and to love God because he first loved us.

A life thus consecrated to the service of the Redeemer, and to studying the purposes of his mission, the virtues of his life, death, and resurrection, the excellency of his Gospel, the grandeur of his moral character, the majesty of his life dedicated to acts of charity, benevolence and love, the sublimity of his precepts and examples—I say, it it is by strict adherence to these things, that we approximate nearer and yet nearer to the practical

duties of religion, and become imitators of God as dear children. This is true hope—this is "eternal life."

MARIUS.

Hamilton, N. Y., 1838.

For the Magazine and Advocate.

THE SUNDAY MAIL;

FOR SUNDAY, DECEMBER 30, 1838.

1 JOHN V 13-31.

The abridged limits allowed me, by the concomitants of the closing number of a volume, prevent me from dilating as much on the passage before us as I could wish. We are taught by the apostle, that all the petitions of that believer, whose spirit and desires are brought into complete conformity with the spirit and will of God, will certainly be granted. If disappointments and defeats are to be dreaded and avoided, how carefully and how constantly should we strive after this conformity! Let us ask ourselves, more and more frequently, when we wish, or when we pray, would we so wish, or would we so request, were our hearts perfectly pure and perfectly enlightened?

The sin unto death, is probably a sin, the natural or legal consequences of which were the death of the body. This sin was not to be interfered with. The laws of society and of nature must have their course, whatever we may do to alevi-ate the miseries of the unhappy criminals.

The strong language of the 18th verse has been very singularly construed, by various denominations. It simply means that he who "dwelleth in love," does not wilfully injure any one, but seeks the good of all. "Love worketh no ill to its neighbor; therefore love is the *fulfilling* of the law," is precisely the same in meaning.

The remainder of the passage scarcely needs any explanation; we therefore pass to our concluding remarks and valedictory.

CONCLUDING ADDRESS TO THE READERS OF "THE SUNDAY MAIL."

FELLOW STUDENTS OF THE SCRIPTURES, FELLOW-DISCIPLES OF JESUS:

A year has now elapsed since we commenced this weekly series of explanatory and practical illustrations of select portions of the New Testament. This series was commenced, and has been prosecuted, in the hope that something might be thereby contributed towards a better, a more definite understanding of the Scriptures, and towards a practical application of the truths therein revealed to the amendment of our conduct and conversation. This was the object. The means adopted have consisted in giving a faithful exposition of the meaning of each paragraph selected, as it was primarily intended to be understood, and with reference to those to whom it was at first addressed, and, next, in making some suitable application of its contents to our own times, circumstances, or cases. These have been the means. Meditation, self-examination, resolution, and persevering effort must have accompanied these means, else of little avail. And, now, at the close of this series, and at the conclusion of a year, what more befitting question can we put to ourselves than this—What use have we made of the means within our reach to improve our religious knowledge and character? How much wiser, how much better are we than we were at the beginning of this year? If we had the time to live over again, would we not make a better use of it? If we are able to answer such questions satisfactorily, there is good reason to hope that at the conclusion of some other opportunity of improvement—at the close of another year, we shall have still more grounds of complacency in our retrospect. If, on the other hand, we have much to regret, and little to be satisfied with, let us trace our faults to their true causes, and by a little more exertion, in what remains to us of life and opportunity, prepare ourselves to give in our account with joy, and not with grief.—Brethren, in the hope of your moral prosperity, and of a blissful recognition, FAREWELL.

PHILO PAIDON.

MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.
G. W. MONTGOMERY, E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, DECEMBER 28, 1838.

CLOSE OF THE VOLUME.

Worn down to a poor state of health on account of the severe labors incidental to closing up the volume, and most of all, by the depression of spirits and carking cares consequent upon the pecuniary difficulties of the year just ending, we still feel strongly to wish to others the happiness, prosperity and peace that is not our lot. May this joyous and cheering season bring on its wings the abundance of God's temporal bounties and blessings to our subscribers and readers, and awaken and increase in their bosoms, gratitude to the Giver, confidence in his never failing goodness and grace, and faith in his all-glorious promises. To the healthful, may he impart grace to visit and support the weak—to the cheerful, inclination and means to revive the desponding—to the wealthy, an efficient impulse to impart to the suffering needy—and to the benevolent and charitable, every means to carry into effect all the kindly desires of their souls. To all may the anniversary of a Saviour's birth, and the close of a year, impart serious reflections on the opportunities neglected, on the means of good poorly employed, on the privileges abused, on the blessings coldly received, and on the means of grace and salvation despised, unheeded, or perverted to a selfish purpose. And oh, may our Father grant to us all, resolutions to avoid these shortcomings and transgressions in the year just opening upon us, that when we review its close, we may avoid the bitterness of present reflections!

The year is departing—almost gone—with its hopes, its joys, its sorrows and distresses. The dearly loved dead, who were rejoicing with us in all the enjoyments of life at its commencement—they are with us no more! We miss them from our sides, in our enjoyments—in our afflictions, their voices are heard not, their countenances beam upon us no longer. But we rejoice in the hope, that when days and years shall cease to be the measuring periods of our existence, we shall meet them again to enjoy them more, to love them better, and to part with them no more forever! Oh, glorious thought! Mourning reader, is it your hope—your faith? Are you properly grateful to God for its revelation? Do you appreciate all its power—its consolation—its importance? If you do, you will exert yourself to impart it to those around you—to spread it abroad among the children of sorrowing and dying humanity—to render it universal in the earth. Have you thus exerted yourself—do you thus endeavor to manifest your sense of the goodness of your faith, and your gratitude to God for its revelation? If you have not—if you do not—alas, I fear, dear reader, that your faith is dead, being alone—that it works not by love in *your* heart—that it is a mere head religion, never expanding the heart with the delicious fulness of love to God and to all mankind. Oh, may God work powerfully by his spirit of loving kindness in all our hearts, till all we have and all we do shall speak forth the goodness and the glory of the religion we profess—of *universal* benevolence!

Reader—whether subscriber, or agent, or correspondent, or simply a *reader*, the best wishes of the season to you—the best blessings of God on you—nor to you only, but to the world at large, we wish the enjoyment of peace and plenty—spiritual and temporal, now and forever. Amen.

A. B. G.

IS IT MURDER?

I noticed in some of the newspapers an account of a recent event in New-York, headed, in some cases "unnatural murder," in others, "murder and suicide," with comments accordingly. The statement, as narrated in all the different papers, embraces the following particulars.

A mother, of a very high spirit, deserted by her husband, (at least so far as provision for the wants of the family was concerned,) was unable to bear the misery and poverty thus imposed on her. She believed she and her child must perish for want of the necessaries of life. Unable to bear the thought—deeming sudden death far preferable to the slow, lingering one of hunger and cold—she destroyed her child, and then attempted to put an end to her own existence. In the latter attempt she was prevented just in time; but too late to save her child. It is added, that a coroner's inquest brought in a verdict in accordance with the foregoing circumstances; but the terms of the verdict are not stated. However, as the editors all agree in calling it "murder," it is presumed that such was their verdict, and that, in all probability, the unhappy woman will be tried for that crime. But, let us solemnly and seriously ask, *Is* it murder?

1st. What is murder? It is killing with "malice aforethought." There must be *malice*, either general or personal, in the case, or it is *not* murder. Nor only so, the malice must be aforethought—felt and entertained before the act of killing, so as to form a motive to its commission, or it is *not* murder.

2d. Was there such malice in this case?—that is, on the supposition that the statement above given, is true and correct in all its parts. I answer, *no*. For aught that appears, the woman as tenderly loved her child, up to the very moment of its death, as any mother ever loved her babe. And, aside from her conduct towards her child at all other times, and aside from her general character, the very circumstances of the case, prove, that the deep affection of a mother, and not malice, was the motive that led to the destruction of the child. To save it from a slow, wasting, and most cruel death, (as she believed,) she put an end to its being in as speedy and easy a manner as possible. Resolved on ending her own life, to avoid a still more painful death, she could not endure that her child should be left behind, without a guardian to watch over its helplessness, and provide for its wants—to linger in misery, and die a terrible death of cold and famine, if it did not live a life of neglect and shame—for these reasons, all based in love for her child, she put an end to its mortal existence, previous to terminating her own.

God forbid that I should extenuate deep settled crime, or weaken a single impulse founded on justice, that requires its proper and adequate punishment! But so strongly persuaded am I of the absence of all malice in this case of killing, that I can not call it murder. Nor do I notice this particular case with a design to interfere between any just law and its proper victim, or to bias a single mind wrongly; but because I think it a very suitable case, by which to call public attention—especially the attention of all who make and execute our laws—to the subject in general. Until the human mind shall be more studied and better understood in all its continually changing conditions, and until our sanguinary laws are altered to accord with the genius of humanity and civilization, and the spirit of Christianity, irreparable wrong must often be done to the unfortunate, and their more innocent relatives and friends be cruelly and unjustly involved in bitter grief and burning shame. To all, then—for in this country, *every voter in the land* has a hand in the making and execution of the laws—to all, then, I say, study the human mind—acquaint yourselves with its multifold operations—accustom yourselves to analyze its motives, and to look upon *actions* with reference to the condition and motives of the mind that originate and impel to the execution of them. Do this in the spirit of the Gospel, and in that same holy and humane spirit, look at the *laws* by which those actions are judged, and at the effects which their penalties are calculated to produce, not only on the criminal and such as he, but on the yet unhardened, unvitiated and uncruelized community. And I am persuaded that you will be led to the conviction, that many unjustly suffer severe penalties, who, at most, were obnoxious only to lighter punishments—that many acts punished with a vindictive severity as crimes,

should rather be commiserated as the effects of an unfortunate aberration of intellect—and that the penalties visited on many offenders by our laws, (especially the punishment of death,) not only render the reformation of the criminal more difficult, but tend to increase in community the feelings which first led the punished man to crime and transgression.

In the case above named, it is very evident from the circumstances narrated, that wounded adhesiveness and probably self-esteem, (caused by the desertion of her husband and the supposed equivocal situation that event was calculated to place her in before the community,) mortified love of approbation, (for she did not suffer a subsistence on public charity, to enter her calculation for obtaining a living,) combined with great cautiousness and destructiveness, led to a resolve to end her life.—These, phrenologically speaking, formed the *motives* that led to the attempt at suicide. There must have been a deficiency of hope—probably of vitativeness—but these were the *active* causes. The death of the child was added to her resolve of self-destruction, by highly active philoprogenitiveness, or *love of her child*, in operation with the other named propensities—all, together, forming strong extenuating motives, and clearly removing the case out of the legitimate definition of *murder*. Such cases are, alas, very numerous—and, to the reproach of legislators, juries, and judges be it said, have been too frequently pronounced murder, and punished with death.

But let us consider the punishment. What good will it effect? *It will kill one who sought to take her own life!* All the punishment then, will be, in accusing the mother of *hating* the child, which her *love*—her blind but excessive love, alone—led her to destroy. It will add *public exposure* and *disgrace* to her self sought death. It will wound the feelings of her family and friends, by making *insanity a black-hearted crime* in their relation and friend. These are the *evils* it will effect; but who is there that believes the hanging of this luckless woman will effect any good? Will it prevent other mothers from becoming insane through the fear of starvation? Will it prevent other mothers from despatching a much loved child, in a paroxysm of maternal anguish, when reason is so unsettled as to fear that that child must otherwise suffer tenfold more from famine and freezing? No—all it will do—all it *can* do, will be to render them more determined in their measures, and more speedy and more certain in executing them! Is it not high time, then, that civilized, humane and Christian people should attend to their laws on these subjects, and to the proper execution of them?—that capital punishments, in short, should be abolished—at least, in all cases where there is the least probability of mistaking the motives of the criminals, or the evidence by which they may be convicted?

If any would further examine this interesting subject, they will find it ably treated in Gall's works, and in Spurzheim's treatise on Phrenology—but more particularly in his treatise on Insanity, and in his work on Education, pp. 268 to 318. The latter, in particular, should be carefully read by every lawmaker, judge, juror and witness in our land. A. B. G.

GENESIS III: 15.

We are anxious, as far as possible, to close every controversy in the same volume in which it commenced. We have endeavored, for a few weeks past, to find room for an article from Br. Van Alstine, in reply to Br. Manley's, published last June; but have not succeeded, on account of its length—it occupying equal to more than 6 pages of letter paper, all on the word IT! Really, I do not think the passage so important as to require so much room; and at this season, we have it not to spare; I have therefore condensed it as follows.

Br. Van Alstine did not notice Br. M.'s remarks sooner, because he laid them aside, and forgot them till now. He thinks that Br. M.'s "habit" of referring the pronoun "it" [Heb. *he*, as the Hebrew has no neuter gender] to the seed of the woman, instead of the enmity, inclines him to his opinion published in June, especially as it "will bear" an application to the enmity. Br. Van Alstine does not suppose that enmity, abstractly considered, will bruise the serpent's head,—any more than wisdom, personified, is to effect any thing abstractly considered. The seed of the woman, he supposes to be all mankind—the serpent, lust—and his seed, sin. The first Gospel promise he thinks was not made to the serpent, but to Abraham; and accordingly Jesus is never spoken of as the "seed of the woman," as if in reference to this declaration in Genesis; but as "the seed of Abraham." His concluding remarks are as follows—which, when read in connection with what has already been published by both parties, in March and June last, will enable every reader to make up his mind for himself on the subject. A. B. G.

But *how*, you seem to ask, is this *enmity* to bruise the serpent's head? This query I have answered, in part, in the foregoing; by saying, if this *enmity* was, as you say, equally "divided between" mankind and the serpent kind, it would beget in each a jealousy that would clash in *war*. And man, being endowed with a higher order of faculties, both of body and of mind, must and will prevail! And I now conclude by saying—there is *a natural aversion* to sin existing in the human heart. And the wise, the virtuous, and the good, are *not* drawn away from the pathway of moral rectitude by the temptations and vain allurements of the arch, subtle, and deceiving devil. No, that *enmity* which God put between them and *sin*, (which is the seed of the serpent,) enables them to say, (when they are tempted,) "get thee behind me, satan." And thus they hit the serpent, "a clew on the head."

Believe me, Br., the *bad actions* of mankind are the bread and life of the devil! Therefore, let us preach to the world in both word and deed, to *act right, do good, and be good*, and we shall starve him to death—or, in other words, rob him of his power and influence, which will so effectually "bruise his head," as to ensure his death. I am thy brother in "the faith once delivered to the saints." DAVID VAN ALSTINE.

Campbell, November 25, 1838.

FIGURATIVE LANGUAGE OF THE BIBLE.

The attentive reader of the Bible, or one who is acquainted with the modes of speech used by oriental people, fully understands that it was and is a custom among eastern nations to express their ideas in strong figures and to use the most powerful illustrations to exhibit sorrow, gladness, desolation and war. Some very striking examples of this fact, occur even in modern times. In 1830, the king of England sent a present of five horses to Runjeet Sing, the Seik chieftain of Lahore, in India. Runjeet Sing returned a letter of thanks for the present. In that letter, he calls the person (Lieut. Burnes, of the British Army) who brought the present, "*the nightingale of the garden of eloquence*," the "*bird of the winged words of sweet discourse*." Of the shoes of the horses, he speaks thus, "on beholding their shoes, *the new moon turned pale with envy, and nearly disappeared from the sky*." Yet this manner of expression is in perfect good keeping with the custom of all eastern nations.

Instances of this figurative speech occur in almost every part of the Bible. Especially, when great joy was to be exhibited, all inanimate nature was called upon to rejoice. When the "foundations of the earth" were laid, Job says, that "the morning stars sang together," Job xxxviii: 7. To exhibit the success of the Messiah's kingdom, the prophet said, "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Isa. xxxv: 1. When Deborah and Barak overcame the Canaanitish host under Sisera, they said in the song of their triumph, that "the stars in their courses fought against Sisera."—Judges v: 20. These few instances from among multitudes, show that broad figures were used in the expression of idea. And if this fact was more fully remembered, and the figurative language of the Bible carefully discriminated, that Bible would be far better understood than it now is. C. W. M.

REMOVAL.—Br. Potter has removed to Cooperstown, and may be found at the residence formerly occupied by him. All letters and papers, intended for him, are requested to be directed to that place.

IMPORTANT BUSINESS ITEMS.

1. AGENTS.—Please regulate your lists as early as possible, and let us know the result. Keep the Prospectus, to get more new subscribers. Be sure to look at the "Directions for Agents," on the Prospectus, and observe them as nearly as possible. For your past services you have our warm gratitude, and heartfelt blessings.

2. *Post riders*, Will please attend carefully to the same general directions given to Agents.

3. *Delinquents* who are owing for several years, are entreated by every consideration of honor, honesty, justice and generosity, not to leave us to suffer any longer by their delay—let them send at least *a part* of what they owe us. Some of them will be stricken from our list until we hear from them—not in anger, but from dire necessity, and in sorrow.

4. *Subscribers* to the present volume who have not paid within the year, must expect, as a matter of course, to pay two dollars and fifty cents, according to the terms. We lose even by *that*, if not in money, in the miseries we have suffered for the want of the pay in advance.

5. *Correspondents*, we sadly need your aid; and, though already deeply indebted to your kindness—more than words can tell—we hope for more from your generosity. Some few have not sent a line to cheer us for a long time. Have we offended—and wherein? Let us hear from you, if possible, and soon. Remember—articles less than two columns in length are always most read.

6. *Discontinuers* have so often been notified of our *terms*, and the loss either they or we must suffer by delay, that we hope there will be no more, unless of those who get some one in their stead.

Lastly.—Can not every subscriber find some one among his friends or neighbors, who would be benefited by becoming a subscriber to our paper? And will they not endeavor to procure him or her on our list? We want to do all the good we can, and the more subscribers we have, the greater our circle of usefulness—provided they are *paying* subscribers; for otherwise they are leeches who drain us of our substance, without benefiting any one.

To one and all, we wish, "A happy New Year."
G. and H.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in January, by Br. J. C. EDDY, at Stockwell Settlement, Sangerfield—Br. FOSTER, in Constantia—Br. MARTIN, in Palermo—Br. M. B. SMITH, at Eatonville, and will tender the consolations of the Gospel, in the afternoon, to the relatives and friends of John Bucklin, who departed this life on the fifth inst., in the eighty-fifth year of his age.

There will be preaching on the second Sunday in January, by Br. WOOLLEY, at Stockbridge—Br. WHISTON, in Oxford, and Br. J. T. GOODRICH, in Cooperstown.—Br. H. B. SOULE, at New-Berlin village.

Br. H. B. SOULE, will preach on the evenings of January 16th, at Preston Corners—17th, at McDonough village.

Br. E. E. GUILD, will preach on the evenings of January 17th, at Cohersville—18th, at Portlandville—19th, at the school-house near the Maryland Postoffice—20th, at the Academy in Worcester—21st, at Decatur.

Br. J. T. GOODRICH, will preach on the evenings of January 15th, at Clarkville—16th, at Westville.

A conference of the Chenango Association of Universalists, will be held at South Bainbridge, on Wednesday and Thursday, January 9th and 10th. Ministering brethren earnestly invited to attend.

The third Conference of the Otsego Association, will be holden at the village of Laurens, Otsego county, on the 16th and 17th of January.

O. WHISTON, Standing Clerk.

LETTERS CONTAINING REMITTANCES,

Received at this office since the publication of our last paper.

P M. Montrose (Pa for E B—P M. Defiance, (O) for L L—P M. Sodus Point, for self. H F, E S, J H, J Y and A McI—P M. Depauville, for self and M G—P M. Fairport for C H—P M. Madison (O) for J W and A C C—J R, Union—P M. South Otselic—S W C, Le Roy, for E M—A T, Cuba, (O) for self and T T J—P M, South Chili, for L A and G D—P M, Otto, for S H, W R W, V W B—P M East Bethany, for M L—P M Ovid, for E D—J B, East Pharsalia—P M, Royal Oak, (Mich)—H S, Pompey—J A, Copley Centre—Z N E, Canton, for self and others—S S, Cold Water, (Mich) for self A T, L E and J H S—P M, Guilford for A S and J K—P M, Brookville, for J M—P M, Brooks Grove, for E S and S A—F R, North Penfield, for J F W and W W—W R F, Factoryville—P M, Cooperstown, for S M, O W and O H—O O W, Caledonia, for self, C W, and L R—L J S, Millink, for self and C L S—J S, Medina—P M, New-London, (N H, for A W K—R D, Mount Hope, for self and D C—P M, Moscow, for A C—H N H, Rushford, for self J R, J B and S L F—P M, East Sheridan, for self and H I—P M, Coshocton, for A W D, J H, B R, F B and A McG.

POETRY

[From the Trumpet.]

THE HUMBLE POOR.

When days are short, when cold winds blow,
When nights are dark, when falls the snow,
And blocks the cottage door;
Then let the rich the call obey,
And send relief without delay,
And bless the humble poor.

Hard is their lot, where children cry
For bread; and where the widow's eye
Is dim with tears of grief!
O, charity, go forth with speed,
Stretch out thy hand to those in need,
And kindly grant relief!

You who in wealth abound, and know
No lack of comforts here below,
O listen to the cry
Of those, whose comforts are but few,
Who lack for bread and clothing too,
And quickly send supply.

So in return, on you shall fall
Rich blessings, neither few nor small,
From Him who rules above;
For he such services requires,
Such sacrifices too, desires,
Such offerings will love.

For the Magazine and Advocate.

ADDRESS TO THE DEITY.

BY MISS MARY M. HAMILTON.

Time, alas, is ever carrying us swiftly forward, and stops not in its mighty course! Nations rise and fall—kings are born and descend to the grave! One year after another follows in its course—seasons begin and end—bloom and their beauties perish! Night and day successively bring their destined changes; but Thou, O God, art immutable! Thy throne is from eternity to the same "without variableness or shadow of turning!" From everlasting to everlasting is engraved on the blazonry that surrounds the midnight pole, shining countless proofs of thy unchanging durability! Thou art "the same yesterday, to-day and forever!"—Every object that is visible in the broad expanse of the heaven, or on this beautiful earth, is full of Thee, and loudly bespeaks thy adorable existence!

ACTS XVII: 31.

The following criticisms on a part of the above text, applicable and applied to a variety of similar passages, from the pen of Br. Wadsworth, of the Berean and Biblical Interpreter. He gives much in little space, and is as clear as glass in conveying the full meaning of a passage. A. B. G.

CRITICISMS.....NO. V.

"Because he hath appointed a day in the which he will judge the world in righteousness by the man whom he hath ordained." The Greek phrase rendered "in which he will judge," is *en he mellei krinein*. Krinein is in the infinitive mood, present tense—*to judge;* and should be so rendered. But to read it, "in which he will to judge," would be incorrect. The question then arises, does the word *will* belong there? Does *mellei* signify will? No. The verb *thelo* is the Greek for *will*, as in 1 Tim. ii: 4. Mello, the root for mellei, is defined—to be about to do, be on the point of doing. John iv: 47 is in point. The nobleman besought Jesus to go down and heal his son, "for he was at the point of death." That is, he was *about to* die. I will here quote the criticism of Dr. Parkhurst upon the word *mello*. He says, mello "with an infinitive following, signifies *to be about* to do a thing, *futurus sum*." Dr. Geo. Campbell, on Matt. iii: 7, says, "*mellon* often means, not only *future*, but near. There is just such a difference between *estai* and *mellei esesthai* in Greek, as there is between *it will be*, and *it is about to be*, in English. This holds particularly in threats and warnings." Reader, keep these criticisms in mind, for they come from believers in endless misery; and therefore we are justified in taking full advantage of them, "*particularly in threats and warnings.*"

Well; in our text mello occurs with an infinitive following, so that it should read, he "hath appointed a day in which he *is about to judge* the world in righteousness by that man whom he hath ordained."

The same criticism applies to Matt. xvi: 27.—"The Son of man shall come (mellei erchesthai) *is about to come* in the glory of his Father with his angels, and then shall he reward every man according to his works." This rendering is sustained by the 28th verse—"There be some standing here that shall not taste of death till they see the Son of man coming in his kingdom." Dr. Campbell renders Matt. iii: 7 and Luke iii: 7, thus—"who hath prompted you to flee from the impending vengeance!"

2 Tim. iv: 1—"I charge thee before God, and and the Lord Jesus Christ, who shall judge (*is about to* judge) the quick and the dead at his appearing and kingdom."

1 Pet. iv: 5, is a parallel text, though a different term is used. "Who shall give account to him that is *ready* to judge the quick and the dead." Parkhurst says the word *etoimos*, here rendered *ready*, signifies "to be ready, prepared." All things were in near readiness for the judgment, only awaiting Christ's appearing in his kingdom, which *was about to* take place.

There are other terms in the text worthy of attention, but we can not attend to every thing at once. N. W.

MARRIAGES.

In Madison, November 8th, by Rev. A. Williams, Mr. Riley S. Eaton, of Eaton, to Miss Sarah M. Barker, of the former place.

At Earlville, November 21st, by the same, Mr. Edwin F. Smith, to Miss Hannah Holmes, both of Hamilton.

In Nelson, October 21st, by Rev. E. M. Woolley, Mr. Leander Edgarton, of Hamilton, to Miss ——— McArdell, of the former place.

In Newport, December 5th, by Rev. D. R. Biddlecom, Mr. Darwin W. Allen, to Miss Mary Rix, both of Newport.

In Royalton, November 29th, by Rev. C. Hammond, Mr. Jacob Cooney, to Miss Louisa Slayton, both of that town.

In Murray, December 9th, by the same, Mr. Ely Farnsworth, to Miss Almeda Lake, both of Murray.

DEATHS.

In Madison, November 5th, Miss Alice Curtis, aged 20 years. In early life, sister C. fell a victim to the dread destroyer, the consumption. Long enough she lived to insure the regard of friends and associates, by her mildness, and complacency of disposition, and devoted affection and virtue. Religion had taken its abode in her heart—the great truths of the Restitution found in her an humble and warm votary, and with them her life was adorned and supported. In her departure, another refutation is furnished, of the trite assertion, that "Universalism will do to live, but not to die by." She found it good in health, and better when laid low on the couch of sickness. It banished every fear, disarmed death of its terror, and calmed the feelings in quietude and resignation to the will of our heavenly Father. May the hopes of the Gospel comfort and console the afflicted. Sermon by the writer. A. Williams.

In Hamilton, November 29, Mrs. Abigail Waterhouse, aged 25 years. Mrs. W. was another victim of the consumption. In society she was respected, in life cheerful and happy, in death resigned to the pleasure of God. A fond husband is left to mourn, but not as those who have no hope; and two children are deprived of a mother's care and indulgence. But what is their loss, is her gain. May the blessings of God descend on, and console the mourners. Sermon by A. W.

In the town of Norway, Herkimer county, December 9th, Charles Gray, aged 2 years and 1 month. When the gem of immortality is enshrined in an earthly casket, the Giver sometimes breaks it, and takes the gem to himself. J. G. McAdam.

In Hounsfield, October 29th, Samuel McWaine, Esq., aged 55 years. His death was caused by injuries received from lifting, about two years since.

In Brownville, November 10th, John Bascom, aged 38 years. The death of this Br. was caused by an eruption of a blood vessel. Like Esq. McWaine, he was respected by every good and wholesome member of community.—"The mourners go about the streets."

In Watertown, November 3d, Daphne, wife of Elisha Wakefield, aged 27 years. The cruel disease of consumption cut off this amiable woman in the morning of life, and produced much weeping and sorrow. A very large congregation followed her remains to the church, and from thence "to the house appointed for all the living." W. H. Waggoner.

In Litchfield, September 18th, Mrs. Caroline Elizabeth, consort of Sardis Brainard, aged 23 years. Her funeral was attended on the 20th at Cedarville, and the consolations of the Gospel tendered to the numerous relatives and friends of the deceased. T. J. Smith.

In Richfield, September 29th, Czarina, infant daughter of Col. J. Derbick, aged about 2 years.

Funeral on the 29th, and the blessings of eternal life set before the relatives and many sympathizing friends.

"This earthly house, by death o'er past,
Commingles with its kindred clay,
Our heav'nly one unchanged shall last,
When temporal things shall all decay."

N. B. The above notices were mislaid by the writer which will account for their late appearance. T. J. Smith.

In Georgetown, November 12th, of apoplexy, Mrs. Joanna Fisher, consort of Abner Fisher, aged 45 years. Mrs. Fisher was a firm believer in the doctrine of a world's salvation, and adorned her profession by a consistent and Christian character. She has left a large family of children to mourn her departure. May the comforts and consolations of the Gospel, console the afflicted mourners, and the thought of again meeting the departed in a better world, cure the wound which death has inflicted. Her funeral was attended in the Baptist meeting-house, by a large and attentive congregation, among whom were the Presbyterian and Baptist preachers—the latter of whom assisted in the services. Discourse by the writer. In behalf of the friends of the deceased, we would return our thanks to the Baptist society for their kindness and liberality, in opening their house for the occasion. Wm. M. Delong.

*** Will the Trumpet please copy?

In Naples, suddenly, on the 11th of October, Mr. Abel Brown, aged 50 years. Br. Brown was a believer in the final reconciliation of all things to God. Peace to his ashes. His spirit has returned to God who gave it. Long will he be remembered by sister Brown and his kind children. May they all be willing to submit to this event of providence, with the spirit and fortitude of Christians, and be enabled to say, in sincerity, not our wills, but thine, O, God, be done. The funeral was attended by a large concourse of people, and addressed by Wm. Queal.

At Cicero, Onondaga county, N. Y., October 23d, Mrs. Eliza, wife of Br. William White, in the 29th year of her age. The deceased had for several years been a consistent Christian, and a firm believer in the Gospel of a world's salvation from sin and death. Her life was a practical comment upon that religion which is "pure and undefiled"—that religion which consists in *doing good*. She resignedly yielded up her spirit to enter upon that inheritance which is incorruptible, undefiled and which fadeth not away. She died universally respected, and deeply regretted by all who knew her sterling worth. Her funeral was attended by the writer at the Disciple's meeting-house at Cicero Corners, on the 25th, and the consolations of the Gospel were tendered to the mourners and a large assembly of sympathizing neighbors and friends, from Rom. v: 20, 21. N. Brown.

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